April 22
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee" (ISAIAH 60: 10).

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"A MARVELOUS WORK AND A WONDER."

BY PRESIDENT HEBER J. GRANT.

WE celebrate the hundredth anniversary of a marvelous occurrence fraught with wondrous results, not only to those who lived in the day in which it took place, but to men and women of today; and its influence will continue to be felt for good in all the years that are to come.

The appearance of God the Father and his Son Jesus Christ to the boy prophet Joseph Smith is the greatest event that has taken place in the world since the birth of our Lord and Redeemer. It was the most wonderful vision ever bestowed upon mortal man; for, while Jesus the Son had walked and talked with men both before and after his resurrection, I know of no record in which we are informed that both ever appeared together in a visit to the earth, as in this marvelous vision to Joseph Smith.

The event marks the beginning of "a marvelous work and a wonder," which was foretold by Isaiah the Prophet (29: 13, 14), confirmed by Daniel (2: 29-44), and further predicted by John the Revelator (14: 6, 7). The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act in the name of God—to introduce the gospel by divine authority to mankind, and by divine direction to organize and establish the true Church of Christ in the latter-days.

The vision was a reality and direct. When Joseph received it, men were loth to believe that it was possible for God or holy beings to speak to man on the earth. But after he had declared

his message there followed, even up to this day, false "spiritist" communications, in many directions all over the land. This was doubtless the design of Satan, done to deceive the people. But note the difference between the right and the genuine, the wrong and the spurious. As far as I am aware, there has not been a recent case of direct revelation or visitation from the spirit world, except through the authority of the Priesthood restored through the Prophet Joseph Smith. Alleged communications have been received without number, but almost invariably these have been made through mediums, or mechanical devices, and as invariably have resulted in little or no particular good or purpose. Joseph Smith received his divine message direct from the messengers sent from the presence of God. He was not dependent upon a medium of any kind, either through a person or by mechanism; there was nothing that stood between him and the messenger who was sent to deliver, personally, the divine message which he had been instructed to deliver to the Prophet; for the purpose of establishing the great work of the Lord, and to further his purposes on the earth. Furthermore, each message delivered resulted in good to the human race. Joseph required no medium, but personally heard from the lips of the messengers the glorious things that God desired to intrust to him, and which were necessary for the founding and building of God's Church and kingdom in the latter days.

The greatest evidences of the divinity of the First Vision, as well as of the visitations of angels and other manifestations to Joseph the Prophet, that followed the First Vision, are the practical results which have come from them and the authority that was conferred: The gospel in its purity, has been restored to the earth. The wonderful record of the ancient people of this continent, the Book of Mormon, was brought forth from its hiding place in the Hill Cumorah, containing a fulness of the gospel as taught by the Lord and Savior, upon this continent of America. The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830, in the town of Fayette, Seneca County, N. Y., and has prospered in temporal and spiritual, and moral and economic affairs, from the day of its organization; regardless of the persecution and obstacles that it has persistently encountered and overcome, in its career of nearly one hundred years. This Church is built upon the rock of revelation, through which means the constituted officers thereof receive authority from God direct, to act in their callings and to enjoy the gifts and powers of the gospel The mission of the Church of Jesus Christ of Latter-day Saints is one of peace. It aims to prepare the people of the world for the second coming of Messiah, and for the inauguration of that blessed day when the Millennium shall come and He shall reign as the King of kings, standing at the head of the universal brotherhood of man.

One writer has referred in a short review to some of the accomplishments of the Latter-day Saints, in the following words:

"From about forty members, in 1830, the following of the Church to-day has grown to hundreds of thousands. In the beginning it had the Prophet Joseph alone to declare its doctrines, now it has missionaries in all liberal nations of the earth. It has prospered through the fire of severest persecution. Driven, peeled and scattered, their prophet and patriarch basely murdered for their testimonies, its members have rallied with each onslaught and pressed on with the work with greater force and power than before. It counts its martyrs by the score, its heroes and heroines by the thousands. Driven from their homes in Illinois, they were marvelously sustained by God in their wonderful exodus to the Rocky mountains. In this wilderness of the West the rich blessings of the Lord have followed them in the establishment of one of the most prosperous, thrifty and happy commonwealths of our nation. To it have been gathered tens of thousands of the poor from the nations of the earth to build up and beautify the latter-day Zion, virtually fulfilling the prediction: 'And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' And this one: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.'

"Temples, schools, houses of worship, cities and villages have sprung up in the thirsty wilderness, and the result of the faith, the thrift, and the labor of this peculiar people may be seen in their beautiful homes, gardens, fields, herds, and possessions, in the whole region of the great West; while the religious truths promulgated by them, without money or pay, are taking root, yea, bearing fruit, not alone in their own midst, but even among the heathen, and in every Christian land. Having discarded dead forms, the members of this Church worship from the heart, and point to a living faith, fully sustained by noble works. Their Church organization is unsurpassed, their government unequaled in modern annals. They build temples for the worship of God, and for the performance of ordinances for the living and the dead, and the path of their persecutions, as well as the land which they now peacefully inhabit, is dotted by these holy structures. Everything about them points to the peculiar people that were to be established in the latter days—their whole career is a 'marvelous work and a wonder.'"—Anderson's *Brief History of the Church*.

This summary, which might be added to indefinitely, by facts and figures, can be demonstrated to be true by anyone who is willing to pay a visit to the cities and settlements of the Latter-day Saints, stretching from Canada on the north to Mexico on the south, in all the intermountain country of our great and glorious land, the United States; with thriving colonies in many foreign lands, and upon the islands of the sea. And it is not out of place to predict that the people of the Church of Jesus Christ of Latter-day Saints will continue to thrive and prosper, spiritually and temporally, as long as they keep the commandments of

God and walk in the way which he shall point out through his inspired servants, holding the holy Priesthood. They are a people whose faith, teachings, thrift, and temporal and spiritual progress will be a blessing and advantage to the nations. A people whom none need fear, but on the contrary, bless and welcome; because they seek to do the will of the Lord, to treat all people in conformity with the principles of justice and righteousness. They are loyal and law-abiding, obedient to the rules and regulations of the just governments of the earth, and to the vitalizing gospel of Jesus Christ, established and restored through the instrumentality of Joseph Smith, by visitation of God and his Son Jesus the Christ, who stands at the head of the great and marvelous work in which we are engaged. Their motto is "Truth and Liberty," and they would extend these to all mankind, and make all mankind partakers of the influence of peace and righteousness, which accompany the true gospel of our Lord—the only means by which peace and the brotherhood of man may be established in all the world.—*Improvement Era.*

COVENTRY.

Down in the heart of the picturesque Midlands, one of the pretty and poetic places is Coventry, on the banks of the Sherbourne, an affluent of the Avon. This ancient town is in many ways entitled to share the praise and even fame of her nearby greater rival, Stratford. Is it not almost the center of the George Eliot country, and near her birthplace? It is a delight to trace the resemblances between Spakespeare and George Eliot, and to discover how their English minds were so much alike in the distinctive English qualities, and to ascribe this to their environment in the days of their childhood. They were cradled in the same country, nursed amidst the same influences. The same Forest of Arden was around them, the same picturesque undulations of gently sloping hills and fields. The scenes of the youth of George Eliot are entwined with the scenes of her stories, as are so many of those of Shakespeare throughout his wonderful writings.

For the length of her years, Coventry boasts the antiquity and heroism of her beautiful patron saint, The Lady Godiva, back in the Earldom of Loefric, A. D. 1043, when they founded a magnificent Benedictine monastery there. Adjoining the Blue-coat school, jealously guarded ruins of the Grey Friars monastery and ancient cathedral are yet to be seen; and there remain in good repair, some of the old houses with timbered fronts projecting over the streets, that date back to the 15th century. In the vicinity of Broadgate and Grey Friars Lane, objects of ancient interest, among them the punitive stocks, are mostly

found. Little Butchers Row is one of the old, narrow, crooked, overhung streets of this early period.

St. Mary's Hall, which dates back to the end of the 14th century, is a venerable, time-worn structure, erected for the use of the powerful guilds in control of the town's industries, in which Coventry was famous through three or four succeeding centuries, for the manufacture of woollens, broadcloths, caps and blue thread bonnets. Built in the 14th century, this is one of the finest examples of ornamental architecture in England, with its grotesque carved roof and painted windows. It contains some fine stained glass, rare Flemish tapestries, and full length portraits of the kings and queens of England, painted by Lely, Lawrence, and other great artists. In a recess, half hidden by a curtain, is the interesting statue of Lady Godiva, in the traditional lineaments of "Nature unadorned as most adorned." It was in this great St. Mary's hall that George Eliot places the trial scene of Hetty Sorrel, heroine of *Adam Bede*. Not far from here is the quaint, beautiful, old wooden structure known and maintained as Ford's hospital. It is a half-timbered building with an oblong inner court. Every bit of the woodwork is of seasoned solid oak, and it has been justly said by an eminent antiquarian, "The building is one of the most perfect specimens of its kind in the country, and deserves to be kept in a glass case."

Coventry is known as the city of the three spires, made forever memorable by the prelude to Lord Tennyson's poem, "Godiva":

> "I waited for the train at Coventry;
> I hung with grooms and porters on the bridge,
> To watch the three tall spires; and there I shaped
> The city's ancient legend into this."

The chief of these spires, having a height of over three hundred feet, is that of St. Michael's Church, and the one nearest to it and in height almost as great, is the Holy Trinity Church. St. Michael's was built A. D. 1373-95, and is said to be the largest parish church in England, as it is one of the noblest gothic structures.

Ancient Coventry is, however, and ever will be, most celebrated for the legend of Godiva,

> "Who took the tax away
> And built herself an everlasting name."

It has been variously told in old ballads, most gracefully by Leigh Hunt, and most sweetly and popularly by Lord Tennyson:

> "The woman of a thousand summers back,
> Godiva, wife to that grim Earl, who ruled
> In Coventry: for when he laid a tax
> Upon his town, and all the mothers brought
> Their children clamouring 'If we pay we starve!'
> She sought her lord, and found him, where he strode.
>
> * * * *

And pray'd him, 'If they pay this tax, they starve.'
Whereat he stared, replying, half-amazed,
'You would not let your little finger ache
For such as these?'—'But I would die,' said she.

* * * *

'But prove me what it is I would not do.'
And from a heart as rough as Esau's hand,
He answer'd, 'Ride you naked thro' the town,
And I repeal it.'

* * * *

She sent a herald forth,
And bade him cry, with sound of trumpet, all
The hard condition; but that she would loose
The people: therefore, as they loved her well,
From then till noon no foot should pace the street,
No eye look down, she passing; but that all
Should keep within, door shut, and window barr'd.

* * * *

Then she rode forth, clothed on with chastity:

* * * *

And one low churl, compact of thankless earth,
The fatal byword of all years to come,
Boring a little auger-hole in fear,
Peep'd—but his eyes, before they had their will,
Were shrivell'd into darkness in his head,
And dropt before him.'"

The disreputable "Peeping Tom of Coventry," a tailor, and the only man that looked, is not only held up to the derision of mankind by the poets, but his miserable countenance and act of treachery have found commemoration in an ancient effigy still to be seen in a niche in one of Coventry's oldest houses. Upon the other hand the Lady Godiva, in chaste and resplendent beauty, is commemorated in a beautiful stained-glass window of St. Michael's Church.

For generations at the great fair of Coventry, held at intervals of from three to seven years, the pageantry of the guilds, a notable historical procession, always had as its most distinguished feature a portrayal of the famous legend. At some of these the representation of the Lady Godiva's ride, through lack, perhaps, of modesty, lead to ribaldry and abuse, and the custom has fallen into disrepute. Occasionally, however, attempts have been made to revive it—a notable one in the middle of the last century, and again one that attracted the interest and curiosity of the United Kingdom, if not of the world, only in June last year, at the time of the Peace celebrations.

For months, as the program was announced and preparations were under way, the papers were full of curious suggestions as to the personality of the principal character, the dress she should

wear, the mode of proceeding through the town, whether afoot, on horseback or in a motor car; the attitude of the non-gazers, and the proper screening of the fair lady, were questions widely discussed and employed to advertize the notable event. In the end interest flagged, and while thousands attended the Fair and viewed the procession, the fact that a handsome, modest young woman was selected to represent Lady Godiva, and was to be gorgeously arrayed in ample and flowing garments, mounted upon a gentle circus horse caparisoned in glittering circus fashion, did not suffice to draw the multitudes hoped for by the managers of the revival of the old pageant.

Coventry is to-day in possession of much of its middle-age charm, though it has lost much. It combines the old and new as few cities of England do. It is the centre of the bicycle industry, and other manufactures flourish. Modern houses, factories, the beautiful Spencer park, the Corn Exchange, market hall, Public Library and baths, with many widened and straightened streets, present in strong contrast the latter-day character of the city and probable hard sense of its inhabitants, with the obsequious townspeople of the sixteenth century, as disclosed in the story of Queen Elizabeth's visit there. It is said that upon that occasion the mayor and burgesses, as in duty bound, waited upon her Majesty, and understanding that flattery was likely to be highly appreciated, presented the following tactful address:

"We men of Coventree
Are very glad to see
Your gracious Majestie:
Good Lord, how fair ye be!"

To which the Queen replied:

"Our gracious Majestie
Is very glad to see
Ye men of Coventree:
Good Lord, what fools ye be!"

DE VALVO.

THE profane can in no degree be mixed with the sacred. As death was inevitable to the profane by touching the sacred rod, so the profane can not battle successfully against the sacred. It is like grasping in a struggle the blade of a two-edged sword, or, as the Lord said to Saul, "to kick against the pricks." Sacred and profane have absolutely nothing in common, but absolutely the contrary. The Lord said that the new wine should not be put in old leather flasks, because it would burst them. So, when sacred power touches the profane world, it grinds the latter to dust. When Enoch spake by sacred power, to the profane, they were seized with fear, they fled, and stood afar off and trembled.—VICTOR EREMITA.

THURSDAY, APRIL 22, 1920.

EDITORIAL:

THE PROMISED LAND.

In this issue we publish, at the request of on old and faithful member of the Church in Ireland, some Scriptural references to the restoration of Jerusalem to Judah and the house of Israel.

The most interesting triumph of the Great War to Christians the world over, was the expulsion by General Allenby's forces of the Turks from Palestine and the occupancy of the Holy Land by the armies of the allies. It gave vitality to the hope of the world that the day of fulfilment of God's promises to the Jews and their kindred of Israel was approaching. Now alarm is created by the rise to power of Prince Feisal, who has been chosen King of Arabia, and demands recognition and the mandatory control of Palestine. His claims are being championed in various places, and it is even said that the British government is yielding somewhat to the view that Arabia and not England, America, or France or any other great power should predominate there. From America comes the view, published in the London papers, that Great Britain is trying to get out of their official promise to establish in Palestine a national home and commonwealth for the Jewish people. The *Times* says should this actually occur, and Arabia be given the mandatory of Palestine that "in Europe and Asia, as well as in America, the common and just verdict would be that the British government had broken their word." Since November, 1917, when Mr. Balfour first published the declaration which filled with joy the hearts of Zionists all over the world, the promise has been repeated over and over again. It has been publicly endorsed by Mr. Chamberlain, Lord Curzon, Lord Milner, and other prominent members of the government. It has been officially and readily agreed to by France, Italy, and the United States, "All that can be done to help to achieve this aim," said M. Millerand in February of this year, "is certain to have the support of France." A year earlier Mr. Wilson, in expressing his approval of the Government's declaration, went further than the phrase used by Mr. Balfour—"the establishment of a national home for the Jewish people"—and spoke of the "Jewish Commonwealth," and the resolution passed by the First American Jewish Congress, held in Philadelphia on December 19th, 1918, also spoke of the "development of Palestine into a Jewish Commonwealth." Up to the present, in fact, in all parts of the world, the opponents as well as the supporters of the proposed policy have believed

what Lord Curzon said, when he wrote, on the second anniversary of the original declaration. "There has been no change in the policy of the Government with regard to the establishment of a National Jewish home in Palestine."

* * * *

"It is, however, especially to the Zionists that the substitution of an Arab for a British mandate would come as a shock, which would for ever crush their faith in the honesty of the British Government. In the United States the Zionist movement has always been a democratic movement, and has been the ideal of the whole Jewish population, with the exception of the extreme socialists and a small handful among the richest classes. In this country also the great majority of the Jews have been keen supporters of the movement, and, even if they had no personal wish to return to the Promised Land, received with the deepest satisfaction the Government's declaration."

* * * *

"We trust, therefore, that it will be found that there is no foundation for the rumours current in Washington. Mr. Balfour's original declaration embodied the wisest and best policy of which the situation admitted. It satisfies the passionate hopes of the whole of Zionist Jewry, by whose wishes, rather than by those of cosmopolitan financial Jewry, or of super-British Jews, the Government should be guided. But, above all, they have made a solemn promise which they cannot break without doing untold harm. They might, indeed, do worse than to register it, once and for all, in the Treaty of Peace with Turkey."

In a recent interview with the editor of the journal *Miraat-el-Shark* (Mirror of the East) published in Jerusalem, the chief administrator, General Bols, is quoted as saying: "The Allies, including America and France, have agreed to grant the Jews some rights in Palestine, and have approved of the proposed Jewish National Home there, on the condition that the religious, civil, and political rights of the native population are safeguarded. Great Britain will regulate Zionist immigration into Palestine, within limits and upon conditions, and will exercise a strict control in order that it may not endanger the economic situation of the country. The country will be administered by a strong mandatory power that will dispense justice, and protect the rights of the people, and will preserve the lands belonging to the peasants, and not permit their sale except in cases of necessity. The Allies do not intend to create a Jewish government in the country. But it will be governed by its own people, according to laws that will be enacted by a council elected by the majority of the nation."

The non-Jewish press is not satisfied with the above program, the *Miraat-el-Shark* says: "We have never seen in history an instance where a conqueror has forced on the inhabitants of a

conquered State another race of people which has had nothing to do with that conquest. We do not know in what light the Allies view their occupation of Palestine, or whether they consider this a conquered state and want to treat us as a conquered nation. In that case, let them send in a military force and administer the country by force of arms, enforcing justice and the right of ownership; or else let them prepare another place for us, where, whether willingly or unwillingly, we will have to go and hold our peace, because by the sword we were conquered, and by the sword we shall be driven."

Truly the triumphs of peace seem more difficult than of war. The months and years roll on, and the pacification of the world seems yet to be far off. The utmost that human wisdom can yet design, and the discordant sentiments, and interests and ambitions of mankind will permit, seems to lead elsewhere than to the Millennium. Nevertheless, progress is being made towards the restoration of the Jews to Jerusalem, and of Israel to her inheritance. There is yet ahead, and not so far, a time when the manifestation of the power of God shall be made, and in that day the rebellious peoples shall be brought down, the hard-hearted of the chosen people shall receive hearts of flesh instead of stone, and be willing to hear and obey the voice of the Lord.

J. F. W.

CONFERENCE ENTERTAINMENTS.

It was a very delightful entertainment supplied by the Sunday-school classes at the Irish conference, on Easter Monday, April 5th, 1920. The program was arranged by the young people, and the participants were all drilled and trained by themselves, and each other. That such an excellent result, almost equal to a professional performance, could be achieved, was, of course, owing to the fact that discipline was exacted, and rehearsals were frequent and thorough. This reflects high credit upon all who had part in it, and especially upon the responsible conductors. Without mentioning names of the performers, we will give the program as an example of what our Latter-day Saint children are capable of, and showing the high quality of the entertainment. After the opening hymn and prayer, part song, "Hail! Smiling Morn"; piano duet, "The Shepherd's Evening Song"; recitation; character dance, "Irish Jig," by four little girls, most cleverly done. Vocal duet, "It was a lover and his lass"; violin solo, "Cazonetta"; action song, "Our Gay Balloons," comprising a march and tableau-grouping, by the infant class. Very pretty and done perfectly. Piano solo, "Entr'acte"; recitation, "Aunt Tabitha"; "Floral Dance," graceful and very pretty. Song and dance, "The Bee and the Butterfly," by nine little girls in costume. This was as dainty a performance as one could wish to witness. Recitation, "The

Bald-headed Man"; song, "When Spring comes to the Island," piano solo, "Arabesque." The music, vocal and instrumental, of the Misses Nellie and Lena Youkstetter, was high class and rendered beautifully. By courtesy of two young men, who had received considerable training as entertainers in camp and up front during the war, in France, an element of drollery and comicality was added to the program, and most thoroughly enjoyed; for it was clean cut comedy splendidly executed.

It is a pleasure to praise efforts such as the Dublin branch put forth on this occasion. We recall one of like interest at Norwich, and at London; and no doubt at other conferences, there have been ambitious efforts to excel in the entertaining programs. We are a music-loving people. We are also advocates of art, literature, elocution, and acting, and uphold every kind of culture that is educational and refining, and amusement that is wholesome and pure. There is no restriction within these limits. We open and close our concerts and conference entertainments by prayer, and should always have the program consist of only that which we may ask the Lord's blessing upon, when we commence, and commend to his approval at the close.

J. F. W.

JERUSALEM TO BE REBUILT AGAIN.

"THEN the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah 24: 23).

"The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel 3: 16).

I am seventy-three this year. I never miss a Sunday meeting, rain or sunshine. I should like it if you will publish in the *Millennial Star* the following quotations on the above subject:

"Ye that have escaped the sword * * * let Jerusalem come into your mind" (Jer. 50: 51). "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalms 122: 6). "The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel" (Psalms 147: 2). "When the Lord shall build up Zion, he shall appear in his glory" (Psalms 102: 16). "And I will rejoice in Jerusalem, and joy in my people" (Isaiah 65: 19). "Rejoice ye with Jerusalem, and be glad with her, all ye that love her" (Isaiah 66: 10). "Then will the Father gather them together again, and give them Jerusalem for the land of their inheritance" (III. Nephi 20: 33). "And then also cometh the Jerusalem of old; * * * And they are they who were scattered and gathered in from the four quarters of the earth" (Ether 13: 11). "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: * * * till he make Jerusalem a

praise in the earth" (Isaiah 62: 6, 7). "Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts" (Zech. 1: 16). "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2: 12). "Awake, awake, put on strength, O Zion; put on thy beautiful garments, O Jerusalem" (II. Nephi 8: 24, 25; Doc. and Cov., Sec. 113: 8-10). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch * * * In his days Judah shall be saved, and Israel shall dwell safely" (Jer. 23: 5-6). "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land" (Ezek. 34: 13). "And David my servant shall be king over them" (Ezek. 37: 24). "Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap" (Jer. 30: 18). "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31: 10). "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem * * * and the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8: 3).

Belfast. WALTER PRING.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual conference, of the Liverpool conference was held at Burnley, April 11th, 1920. There were present: President George Albert Smith, Elder Thomas M. Wheeler, of the Liverpool office, President Walter Roberts, of the Manchester conference, and President William J. Starkey, and Elder Ira William Mount, of the Liverpool conference.

The morning session: Prayer by Brother Robert William Brown. Sacrament was administered by Brothers John E. Owens and John Espley. President Starkey welcomed the saints. The beatitudes were given by Sister Dolly Leak, and a recitation by Brother George West, followed by the Burnley Branch Sunday-school children repeating the 2nd chapter of the Catechism.

Elder Thomas M. Wheeler spoke of his early experiences in the Sunday-school. Said it was the training ground of the youth of Zion; and among the largest and best attended schools in the world some were in Utah. It is a spirit of love and kindness that prompts the thousands of officers and teachers to devote their time, without material remuneration, for the uplift of their kind. What the world needs is more love and unselfishness, and the exercise of these gifts always returns to the giver in increased measure.

President Smith told the saints that the number enrolled in the Sunday-schools, in the year 1918, with officers and teachers, was 202,000. The organization of the Sunday-school was reckoned among the greatest and most active. He also told of some of his early days in the work of the Sunday-schools, how multiplied were the blessings he received for doing his work. The success he had with his scholars qualified them later to be teachers, even of his own children, and now some of them have fulfilled missions in various parts of the world.

Benediction, Brother Edwin Owens.

The afternoon session: Prayer, Brother Richard Tinsley. Sacrament was administered by Presidents John E. Owens, Thomas H. Brown, Walter Thompson, and Richard Tinsley. President Starkey presented the general and mission authorities of the Church, which were unanimously sustained. He explained the great responsibility that rests upon the saints in supporting the authorities. It is needful to uphold the holy Priesthood, for we must have this power in order to preach the gospel. Revelation will open their minds and cause them to see the light.

President Roberts spoke of his interest in the preaching, as the same spirit was manifest that the saints possessed in the days of the Savior, who made a covenant with the Lord by going down into the waters of baptism. He spoke of the power and revelation that was given to Peter.

President Thomas H. Brown reported the condition of the Nelson branch as not as good as he could desire, but the Sunday-school and the Relief Society were doing fine.

Benediction, Brother Walter Thompson.

Evening session: Prayer, Brother John E. Owens.

President Richard Tinsley reported the Wigan branch in a very favorable condition; the faithful ones who attended were strong and stalwart members. The children of the Sunday-school show great progress.

Elder Mount spoke upon the power of faith possessed by the patriarchs of old, and of how they received revelations and personal visitations from God to lead them. Spoke upon the power of self-confidence, how it aids and helps mankind, and the lack of it causes them to go backward.

Brother Richard Tinsley excellently rendered the solo, "Jesus, lover of my Soul."

Elder Wheeler said he was impressed with the singing of the hymn, "We thank Thee, O God, for a Prophet," because of this particular year and season being the one hundredth anniversary of the First Vision of the Prophet Joseph. He said that the powers of darkness which had assailed the Prophet, not only on the occasion of his first vision, but throughout his life, proved that the two powers actually existed, and that the Prophet received his communications from the source of light. Three tests

should be applied to all reported communications from the world of spirits: first: Who is the messenger? Has he the authority to deliver a message? And is the message of value or importance to the well-being of mankind? All communications received by the Prophet would stand this test.

President Smith spoke upon the two powers, one of God, the other of Satan; and told of the powers of the Evil One being made manifest in the display of spiritualism. Spoke of an incident during a visit to Glasgow a few weeks ago, in which this power sought to deceive the very elect, as foretold by John the Revelator. He closed by giving a warning to all the saints to leave the power of the devil alone, and of exhorting all who hold the Priesthood and any authority to live up to the laws of God.

Benediction, President Starkey.

Total conference attendance: Three hundred and twenty-eight.

Saturday, April 10th, 1920, President Smith met the Priesthood and lady missionaries, and gave them some very valuable advice and instruction with regard to their duties as servants of the Lord.

IRA WILLIAM MOUNT, Conference Secretary.

SUMMER TIME.

"I DON'T suppose you've remembered," said Amanda as we sat at dinner, "that the clocks must be altered to-night." "It had not escaped me," I replied. "Well, anyhow" (I don't know why she said "anyhow"), "I'll put them all back after dinner." "Back?" I queried. "Of course, you old stupid. The chauffeur told me, and he's been in France."

I may mention that, though I am now a country gentleman, of pacific tastes and opinions, with a growing tendency to a development of the lower chest, I too, in the far-off days of the war called Great, had also been in France, longer indeed than the chauffeur. In fact, I had filled, without actual disgrace, a position in military hierarchy even higher than his. Amanda, bless her! seems to have forgotten this, and I would not for worlds have it otherwise. Moreover, I have, in common with many husbands, noticed that my opinions, even on topics I am paid to know about, are in the home circle of no account if they conflict with the alleged utterances of, say, the dustman as reported by the under-housemaid. No sensible husband resents this. It keeps his head from swelling. Incidentally, it often leads to real fun, in the which hope I refrained on the present occasion from contesting the point.

Dinner over, Amanda proceeded to cope with the situation, while I meditated. I anticipated that she, being a woman who takes "a powerful sight of notice,' would have seen the kindly

hints given by our efficient daily Press, and that she would be careful not to put the hands of the clock back one hour, but to put them forward eleven hours. We possess thirteen clocks, of which twelve strike. I anticipated—work it out for yourself, allowing for half-hours—something over 1,000 strikes. And it was so, only better, for the cuckoo clock—I had forgotten him—completely mastered the bowling and scored 128.

"I've finished," said Amanda, putting her head in at the door; "lucky I was at home. I'm going to—" "Cuckoo!" croaked the hoarse but undefeated fowl. "Summer is ycomen in," I remarked. "What do you mean?" said Amanda. "Oh, that clock! Don't be funny. I'm for bed."

Next morning I awoke to find Amanda standing by my bedside. "I say," she said, "is anything wrong?" "Not here, my love," I replied, "all is wondrous well with your husband. He is feeling very bright, and the day is fine and seemingly well aired." "That's just it," she persisted, "Look where the sun is. I've been awake for hours and starving. What time is it? My idiotic watch has stopped." "Nothing is wrong, my dear queen," I replied, "except—yes, perhaps all our clocks. They say it is 8 o'clock, but in the world outside it is 10. My good leech has prescribed rest and a liberal diet. I have rested, and can now devote my energies to nourishment. We shall have breakfast at 11, and with a bit of luck it will be over by lunchtime." "John," she said (she only calls me John when she is angry), "did you know it all along? Oh you !" And she swept from the room.

Five minutes later I heard a gurgle outside as of one suppressing mirth, and Amanda came back rather pink about the gills. "It was a 'fair cop,'" she fizzed. "I'll forgive you if you like." I did like; so she did. And the evening and the morning were to all intents and purposes the same day.—*The Spectator.*

FROM THE MISSION FIELD.

Branch Conference.—The Eastwood branch held conference on March 7th, 1920. There were present: President Virgil B. Stallings and Elder Alexander M. Graham, of the Nottingham conference, Elder F. L. Newton, of Glasgow; also Presidents J. Robinson, of Nottingham, and W. Bradley of the Derby branch. Three sessions were held, President W. H. Mullinger presiding. The morning session was devoted to Sunday-school work. The speakers at the afternoon session were Elders Bradley, Newton, and President Stallings. At the evening session the general and local authorities were presented and unanimously sustained. Elders Graham, Robinson and Stallings were the speakers. A time of spiritual feasting was enjoyed by all the saints and friends present.

Socials.—Friday, March 19th, 1920, the saints at Ipswich held a

social in honor of the farewell visit of Elder Frank Alexander, late president of the Norwich conference. The festive evening commenced with a splendid tea, and the remainder of the time was spent in songs, parlor games, etc. Everybody enjoyed a real good time. There were seventeen people present, including four investigators.

On Wednesday, March 17th, 1920, the Bradford Relief Society celebrated the anniversary of the organization of the Relief Society with a social, held in Westgate Hall, Bradford. During the proceedings Sister Ellen R. Smith was released from the office of second counselor, and Sister Hettie Geldard released from the office of secretary, and set apart as second counselor.

Sale of Work.—On Saturday, March 13th, 1920, a very enjoyable sale of work was held in Bradford. About one hundred and fifty saints and friends were present, and over £20 was realized from the various stalls. The sale was opened by President Leonard H. Whipple. During the evening a presentation was made to Sister Ellen R. Smith, prior to her departure for Zion. Sister Smith has done much valuable work as teacher, and second counselor in the Bradford Relief Society, and her departure will be felt greatly. An interesting feature of the evening was a musical play, "The Gipsy Girl," by the Sunday-school children.

A successful sale of work and social was held at Grimsby, March 19th, 1920. Refreshments were provided, songs and games were indulged in, an enjoyable time being had by all present, among whom were many strangers. The substantial sum of £28 was realized for the Relief Society. Truly a creditable achievement says President Ellen Atterton.

DIED.

Gibson.—March 13th, 1920, at Ranard, Ballygowan, Ireland, Sister Jane Gibson,

Hillam.—March 7th, 1920, at York, Jessie Hillman; born May 17th, 1888; baptized September 25th, 1910, by Elder William C. England. Sister Hillam died firm in the faith.

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